la zizixekexeke oziwalinge onke amatuba kumawetu, akawasa neso elinye lengqo- ndo.

Kungumangaliso kum **ukuba** u-Manya- no Ngemfundo luti asikabixesha loku- nyanzelelwa kontsundu emfundweni, kanti ngonga angatshabalala ontsundu ku- lento ayiyo, ongateta lamazwi alontlanga- niso yo Manyano **Ngemfundo**, itete into etetwa ngama Bulu noninzi Iwabamhlope olucasene nemfundo yontsundu.

U-Captain Veldman Bikitsha indoda anga u-Tixo angake ayilondoloze yonke into unyanzelela emfundweni ontsundu nganeno apa kwe Nciba. Ukuba ufuna nkubona into entle yiya Ezazulwana ku- mfo ka Bikitsha. Pambili Zazulwana I Uninzi Iwambete ingubo yobuze. U-Rev.

R. Birt, no Rev. P. Masiza waka wayiteta lento. Hina, madoda, o Manyano Ngemfundo ! Gxebe kanitsho ibenye into kum apa! ate u-Rulumente nabafu- ndisi kwabantsundu, ndimisa oku noku- ya, ukuba nikwenze, kodwa kusenta- ndweni yenu ukwenza nokungenzi!

Nawe Mr. Tyamzashe, lendawo **wayingenisayo** entlanganisweni wawungayi- cinganga nzulu, kuba usiti woyiswa, we- va; ungatsho ukuti andivanga, ukuze kuzo zonke intlanganiso umana uyiti nti kancinane ude uye ekufeni umana uyiti nti **kancinane**.

Yicingeni kwakona lu Manyano Lwe- mfuirdo, izikolo zisekuvalweni zonke ngoku. Kuba ngati lisikabile Ilizwi endleleni yalo. **Ndizibambile** mawetu nqi tu. Cingani zitshaba okunye.

Ndingowenu
NKOHLA FALATI SENZO.

UNKONTELO ETSHOBENI.

NKOSI MHLELI,—Kaundifakele lamazwi ndifuna ukupendula amazwi asepe- peni lako, ati "uncedo Iwenkomo" abe balwe ngu Mkoloni. Manditi kulungile kakulu ukuboniswana ngalendawo. Aku- ko mntu uti makulahlwe umhlaba, kuti- wa makusetyenzwe umhlaba. Abantu abantsundu banikwe iziqiti njengase Ngqushwa, e-Singqengqeni, e-Nxukwebe e-Tyume, e-Xesi, nakwizibaxa ze Qonce njengase Mgqakwebe nakulo i-Hewu. **Lemihlaba** bayinikwe ngu Rulumente. Bayinikelwe ukuba bafuye impahlaua elula? Bapile ikakulu ngokulima. Ba**suke** bati bakubona abantu bakowetu impahla ihluma bapikela ukufuya impa- hla ngokukodwa inkomo. Namhlake umhlaba uxinene, inkomo iyafa yindlala ihamba ezikiti lemihla, selide yangene- Iwa zintlobo zonke zezifo, kuba ilamba umhlaba uxinene kakulu. Kanye umntu ezilalini njengase zidolopini makanga- gqiti kwinani elitile. Inkabi ezine ne- mazi ezine, nehashe elinye, kwanele kumntu omele lemihlaba ye Location. Ongezeke ngeqelana legusha nebokwe. Imfuyo yomntu ihamba ngamasimi ana- wo. Kuba lomhlaba ucandiweyo idlelo lawo lilingana namasimi.

Lento indlala ingakanana kuti bantu bantsundu, umhlaba siyawunqena uku- wulima kakuhle. Abelungu nonyaka nje bazuze indyebo enkulu yengqolowa kungeko mijelo yamanzi. Ama Jamani leminyaka avuna izikwebu zombona ezi- bonxileyo, xa tina bantsundu kungeko negqagqa eli entsimini. Xa nonyakanje amadoda antsundu aqeshe kwifama zabe Lungu avune ingqolowa eninzi, kuba ate awunyamekela umhlaba, kuba eyakubizwa imali. Lentoke umntu ontsundu angazuzi nto emhlabeni, we- nziwa kuba akawusebenzi. Kudu me kuti bantsundu ukuba into ecumisa umhlaba ligaba kune puluwa. Kunya- nisiwe, kodwa isizatu soko nasi: ubesiti umfo olima ngegaba intsinde ayikubele kuqala ivunde, liti nokuba lifusi alikube- le. Namhla umfo ucela amakwenkwa- na aye kupala entsindeni ingakutyelwa- nga ahlwayele imbewu. Akufika efusini uhlwayele ngapantsi, **kulima** amakwenkwana esoyiswa nayipuluwa, nenkabi ziwadelile. nawo engakwazi nokuzinqa- nda kakuhle, zingakokelwe mntu. Ba- mbalwa kalusizi kubantu belali abakwa- ziyo ukulima umhlaba. Inxenye yaba- ntu bakowetu ipikele ukutenga onoxesha *bezikali* zepuluwa ezibe zisetyenziswa ngama Jamani, ange kumfazi wake uye kutenga isikali evenkileni nge 2s. 6d. ka- nti wotenga eseke sasetyenziswa li .Jamani nge 1s. 6d., eseleyo imali iyekwelicuba lingamanzi kutiwa ngoku yi *Biya.* Uhla- ngana namanye amakolwane egoduka ete ntshi ngomqala lebotile emnyama, k n- tiwa ngu *swartyi.* "Upete nina wetu?" batsh' owabo. " Hayi " atsho unkabi, " le- botilana uyibonanje benditunywe ngu- mfazi ukuze ndimpatele *i-palafini* ukata- zwa ngumntwana ebusuku." Kanti unkabi ubabopa nje. Kumfazi ayisaku- vela lobotile, kotiwa imali sitenge ngayo yonke isikali. Wakufika umhla woku- lima koqweqwediswa ngale nkunyevu yesikali, engenakulima nzulu, zibuye inkabi kusitiwa kulukuni.

Ndim
UMKOLONI OMDALA.

IMFAZWE YOMHLALA PANTSI.

NKOSI MHLELI,—Kumhlana ndivelayo kwelopepa lako, libekekileyo, lamanene, **Mzi** wakowetu wase *Mamfengwini,* sapela ngumlungu, singaboni. lyawa yinina leyo siyivayo ngo Mbovane Mabandla, wenze ntonina umnumzetu lowo. Upina Umntanomhle ka Mhlambiso u-Mtongane wakutshwa, kwangoluhlobo Iweqinga. Upina u-Diba ka Matomela, naye ikwa- lolohlobo Iweqinga, umzukulwana ka Njokweni, siva futi izisongelo ngaye kwa ngolukutsho. Xa kupikelwene nenkosi nje zohlanga aluqomfwa na? oku kwenji- wanjalo, ukuze siti siqabuka kube **ku- ngaseko** nkosi yaluhlanga, selingovuka endleleni, ukuba nga yimali le ziyamnke- layo le ibanga lonto, nezi ziseleyo inkosi maziyale zingayamnkeli, zihlale **ngapa- ndle** kwayo kanye, zoba zinkosi noko; ukuze zikwazi **ukumela imfanelo** zabantu bazo. Ikwa sesemipu yetu esi, esayite- nga ngamashumi ngamabini eponti tina, yimfazwe koko iliwa ngomhlala pantsi mzi! Ezizinto u-Rulumente makanga- zenjenje, mayiti inkosi yakuposisa, ayingxolise ayitetise, ukupo olu lolwantoni- na? Uyaxoka *Mabele* ze nigcine inkosi yenu leyo, nokuba ikutshiwe ; nimale lo- vuka endleleni. Manditshonele apo.

OWEGAZI WOHLANGA.

Qugqwala, 1 May 1885.

UMANELI U HEBENI.

NKOSI MHLELI,—Kaundifakele esisililo sam ngomfi u-Rev. E. D. Hepburn. Sibu- bile namhla, esosicaka sika Tixo, umfo **owayengashumayeli** Lizwi lika Tixo lo- dwa, owayelukangelele uhlanga nangase myameni, ube ngumvalo kwa Rulumente

Impawana

Team elikulu! Siteta ngesaziso esifakwe ngu Mr. G. E. Cook wase kay' apa abayakusifumana abafundi betu kwibala lezaziso kwelipepa. U-Mr. Cook ubikela umz' ontsundu amayeza ezifo eziwuxalisa kunene, ekufuneka indlu nganye inawo. Amaxabiso alamayeza ayaxelwa, epantsi kunene. Kwanendlela anokufunyanwa ngayo nangokude iyaxelwa—ukuba umntu makasuke aye nepepa eli linesaziso kumlungu wevenkile ekufupi naye womfumanisela. Ipepa malingalityalwa. Siyetemba ukuba akuko mntu uyakuhlala ngapandle kwawo lamayeza alunge kunene. Uhlobo adliwa ngalo lamayeza luyaxelwa ngenteto ye Sixosa.

***

Lencwadi yenye yenewadi eziti zindinike amandla netemba kulomsebenzi mkulu indipatise wona Inkosi wokupata lemvaba idumileyo yomz' ontsundu wakowetu. Iti indodana (endingayaziyo pofu ngobuso) yase Bayi:—

NKOSI ETANDEKAYO,—Ipepa lako le *" Mvo Zabantsundu "* lindikolisa kakulu kangangokuba ndiliqinisele kum ngalo lonke ixesha elisaseleyo lonyaka.

Yamnkela ngezitampo isheleni ezisibozo ze quarter ezintatu **ukusa ku 31** December 1885.

Ndisisicaka sako

M. F.

Port Elizabeth, 4 May 1885.

Ukuba bonke abanga lomsebenzi ungema—*Imvo Zabantsundu* zimane ukubengezwa bebeya kuxela lendodana, azinakuteteka into ebesingaba nokuzenzala abantu bakowetu. Umtandazo wamke kusasa, emini nasebusuku ngulo wokuba akwaba o M. F. bebengatiwa *multiply by* (oko kukuti bandiswe nge) 10,000 *times* (ngamaxesha a) 10,0001 Ndiva futi ukuba ikaba nomzi wakowetu unga ndingasikeleleka. Manditi kubo bonke abaya kuyifunda lemigca nabaya kuyiva ifundwa: ulangazelelo lokuba ndipumelele ne *Mvo* ezi olungabonakaliswe ngamali itunyelwayolufana nomzimba lo xa ungekangeniswa umpefumlo. Kunjanike?

***

Ndicelwa ukuba ndingenise lengoma ngo Rev. E. D. Hepburn okububa kwabikwa kwelipepa ekuqaleni kwenyanga edlulileyo. Xa ndicinga izinto ezinkulu ezimiyo azenzele umzi wakowetu andimangaliswa ukuba abamaziyo bagqabukele ekuculeni. Yiyo le ingoma :

U **HEBENI**.

Hlaban' umkosi e-Sikotilani
Nguw' umz' onyana sibaqondayo
Bakufika kweli letu.
Ba.va.venza yonke inkatalelo nenyameko
Kuhlanga ababeze kulo.
Lomfo ufllleyo ka Hebeni
Ibiyindun' enkulu esuk' inyantsule,
Noko sezibinz' izikali zase Mlungwini
Id' ingati ayiva nto kanti iyeva,
Into emagxa makulu
Itwele uhlanga oluntsundu
Pakati kwedududuma lezikali zokugxeka.
Hamba nto ka Hebeni
Umsebenzi uwuqqibile,
Owautnnyelwe ukuba uze kuwenza
Amadabi akukonto uwalwile.
Hamba ude uye kupumla
Kwi botwe lapezulu.
Ngamana saza sahlangana
Sabulisana kwelo lapezulu.

***

U-Mr. F. Dyer, M.L.A.. usuka apa ngonaso ukusinga e-Palamente. Ubeke wacelwa ngumhlambi ontsundu **omelene** no Qoboqobo ukuba ahlangane nawo pambi kokuba ahambe kodwa libe lifutshane ixesha lokulungiselela wemnkake intlanganiso leyo ingabangako. Undicela ukuba sendibikela abebenezinto abebenga bangaziteta ukuba bazitumele **ngencwadi** e-Kapa, woziqwalasela. Ndiya temba ukuba abahlobo bayakwenjenjalo.

Bendingazi ngapambili ukuba Umhle- kazi u-Maikelaikumnkani yamaMpondo hleliwenye uyawatabata amanz' **amlilo** ase mlungwini. Oku sendikuva kwakuxe- Iwa ukuba ubuye wapila kukufa obeku- mhlile, kusitiwa uvakele esiti akasokuba sasela tywala. Ngamana kwaba njalo. Kodwa lomngxuma ubutwala ufana na- lowa u-Dafeti wakudala **weyela** kuwo wodongwe. ekwabonakala ukuba waba- kuzama ukunyuka ngamacala awo lusu- ke udongwe luqepuke—ek' oko ukubu- yela kwase zantsi. Umculi omkulu uti kwada kwavela tile ngapezulu wampose- la intambo ukuze ade apume. Ikaba eli- ngekangeni etywaleni malazi ukuba aku- yi bani abuye kubo.

***

Xa ndisateta nge nkosi u-Mqikela ndi- kumbula ntwana indihlekisayo ngaye. Abo bake bafunde ngento zelasema Mpo- ndweni bangalikumbula igama lenene ela- lingumfundisi wase Tshatshi kwelo ela- tabata indawo yokuba ngamehlo ka Rulumeni apo ema Mpondweni. Nditeta u-Rev. J. Oxley Oxland. Ke elinene li- hamba futi kangaka Komkulu ngango- kuba laziwa nangubani apo ema Mpondweni. Apo intsini ingena kona kuse- kubeni ete ama Mpondo akuva igama lake lokuba ngu *Mr. Oxland* aselesiti wona ngu *Msila-osilanda !* Intonike ungafika no Mqikela eteta ngo Msil'-osilanda. Kaucinge mfundi ngomsila nawo ubukali njengesilanda, kendibone ukuba **akusokuhlekana**.

Utuli lusemboxo Iwento **zakowetu** zase *Sigidimini Samaxosa* **ukulalisa** emva **kwe- siqu** sam, nasemva **kwelipepa** le *Mvo.* Ngazwinye, *Imvo* **kwi** *Sigidimi* zifana ne- qiya ebomvu xa **ipakanyiswe** pambi **kwe nkunzi yenkomo.** Manditi **kodwa kuba- nati** be *Sigidimi* ndinento enintshi yomse- benzi andinaxesha **lokuba** ndibe ndisenza imfazwe nabo. Enye into ubom bufutshane **akufuneki ukuba** ndibupelelisele **kwimpambano nakupefumla** izisongelo **ngakubamelwana**. Xa **ke ndingaziniki** mzimba udiniweyo ngenteto zabo **aku- ngakuba** ndenziwa liratshi mhlaumbi ndi- nga **bangake** bazidinise. Hayi. **Akuko** xesha nesituba **sempambano. Mkulu** umsebenzi opambi Awe *Mvo* Awane *Sigidimi.*

Ezababaleli.

UKUNGAHAMBI KWEMFUNDO.

St. Marks, 30 April 1885.

Mr. P. Tyamzashe, wangenisa into yokungeniswa ngumntu ongatandiyo uku- bona usizi olungasena kuncedwa mntu, xa seluhlile, olu lokuba ati u-Rulumente imali yam ipumela umpangalala ongena- mlungiseleli, kengoko impela kontsundu.

Nditemba ndingatandabuzi ukuba inko- liso vezikolo ingumtwalo onzima pezu ko Dr. Dale, okunye abalundisi netitsha- ovalele umzi ontsundu, ngamatuba ama- ninzi, sineziqwengananje zemihlaba ye- zikolo nguye, nguye owacelela Undlovu- kazi umhlaba wasikelwa, Emkangiso ikwa nguye, Emgqakwebe ikwa nguye, kwa Kama ikwa nguye; lomihlaba siteta nje ine tayitile zayo (titles) no Rulumente akangeze ayihlute. Ikwa nguye e-Salem njalo. Kengoko sifanele uAuxela oka J esse u-David, mhlana wayelilela u-Saule no- uyana wake, esiti—Maze ningaxeli e-Gate ningashumayeli ezitarateni zase Asheke- lone, hleze intombi zama Filistiya zivu- ye I hleze intombi zabangalukileyo zi- gcobe! Nati mz' ontsundu masitsho uku- lila kwetu, maze ningaxeli kwizipata- mandla, ningashumayeli ezitarateni zase Kapa, hleze amagunya avuye, hleze intshaba zomntu ontsundu **zigcobe**. Ma- sicele kwinkosi yezulu isivusele **omnye** u-Hebeni, umvusi, nommeli wohlanga oluntsundu, owasifundisa ukulima nemi- lo yokuhlala. Manditshonele apo mzi wakowetu.

Ndingowenu futi
JONATHAN TUNYISWA.

Mount Coke, 1 May 1885.

SHAFTESBURY HOME.

NKOSI YAM,—Esi **sikolo** sentombi songanyelwa ngu Miss SturrocA, yena encedi- swa ngu Miss Turner no Miss Dalgarno. Sibe **nomgcobo** obemAulu AaAulu wosapo Iwalapa nge 1 May. U-Miss SturrocA **ine- nekazi** elibubele **bukulu** umeme intombi **zake** ezindala ezifundisa Awezinye indawo nezisebenzayo Awezinye indawo. Ku- te ngalomhla wolwesi-Hlanu, Iwahlanga- nisana usapo lonAe, **kwangenwa** emva Awemini.—Kuqalwe **ngokuba kudliwe** izinto ezimnandi ebezilungiselelwe, abate abo bebeAo bazifinyeza **kakuhle kakulu** njengoAo besilindele njalo nati. Kute **sakukangela kwabakoyo** sapaula uhlobo olube luhle A-anye Iwentombi zalapa ezapumayo esiAolweni ezisemsebenzini ngo- Au. Site saAubala safumana ngati ziyi 35. Sibuye saAangela Aanjalo sabona isiqu sa- bazaliAazi, abate noAo babe ngebaninzi yaba liqaqobana elimnandi. **Sikangele** Awelinye icala, sibone abamenywa ababe- AeAileyo abango Mrs. Gordon, (umfundi- siAazi), no Mrs. Edwards, (wase BanAini), no Miss Irvine, AwaAunye no Miss HocAley—bonAe aba zizihlobo zeziAola. Kupunywe apo uAutshona Awelanga A-wadlalwa pandle lusapo Aancinane, A-u- bonaAala **ukuba** luvuye **kakulu**; luhluti noAuhluta. Kubuywe Awangenwa Aa- msinya, uAuba Auboniswe iinifaneA-iso yase busuAu (Magic Lentern). EAwenze- ni lomsebeni sipaule AaAulu **inkutalo** Aa Miss Dalgarno no Miss Turner, ababebo- nisa imifaneAiso leyo, **kwakunye** no Mr. Birt, owasinceda ngoAusityilela **imifanekiso** leyo. Kute **ekuboniswe kwale** mi- faneAiso zamana **ukucula** intombi zendlu **ka** Miss **Sturrock** zenza intsholo emnandi, ebimana ilungelelana nemifanekiso leyo iboniswayo. Sapaula amazwi amnandi eculo elavunywa ngu Miss **Mtywaku**, eliteta **ngokulila** Awale Africa yetu ililela abantwana base Maxoseni nabase Lutu- Aela abemnAa negqabi liAa Lonji *utywala* —idimoni enAulu. Lite eliculo lashuAu- misa **ingcinga** ezininzi **kuti**. Enye into esiyincome AaAulu ngamazwi esi Ngesi esaweva ebizwa **kakuhle** yenye yentomba- zana ezapumayo **esikolweni**," esitemba **ukuba** lontombazana yayingu Miss Edith Mlonyeni —uAuba yiyo siti Auyo—' funda **ekaya** unesipo.' **Icitakele** intlanganiso leyo mayela ngo 9 **sekumnyama** Aanye. Emva **koko** Aungene intlanganiso **ekutiwa** " **yeyokugcinana kwabantu** abatsha ngo- Autandazelana " (Young Women's Christian Association). Unobala u-Miss Dalgarno, nomongameli u-Miss Sturroc ba- ngenise amagama aliqela entombazana. Ute u-Rev. W. B. Rubusana waposa amazwi **okomeleza** umhlambi lowo. Yapela intlanganiso emnandi **kakulu** nengaso- Auze **ilibaleke kwababeko**, ngo 10 ebusu- Au. **Siyambulela** u-Miss SturrocA ngese- nzo saAe. Aunye nayo yonke indlu yaAe —siti **kuye** "pambili ntombi vese **Sikoti- lani** emfundisweni, **naselutandweni** lobu- zalwana."

Ndim
UMBONELI.

ABALIMI NA BARWEBI.

E-MARKENI.

Ixabiso loboya lisehlile. Abatengi barn- qnlwe kanye buboya obukuliswa ngamavretu — ngokungcola nobufutshane. Abafayi bayazenzakalisa ngokuyekelela ukuba uboya bonakale. Ixabiso lihamba kwi 4d enobu- vuvu.

E-QONCE (May 9).

Inkuni, 6/ to 25/ ngeflara Ihabile, 3/6 to 5/6 ngekulu Itapile. 9/ to 12/3 ngekulu Umbona, 12/3 to 13/ ngekulu Atnazimba, 12/3 to 13/ ngekulu Irasi, 8/4 to 8/9 nerekulu Umgubo, 12/6 to 15/3 ngekulu Amatanga, 3/9 to 6/9 ngedazine Ibotolo, 2/9 to 3/7 ngeponti **Amaqanda**, 1/9 ngedazini

E-MONTI (May 8).

Amaqanda, 1/9 to 2/ ngedazini Ibotolo, 2/ to 2/10 ngeponti Itapile. 10/ to 15/ ngenxowa Umbona, 9/6 to 11/3 ngekulu Ihabile, 3/ to 4/1 ngekulu Inkuni, 5/ to 17/6 ngeflara Irasi, 6/6 to 7/6 ngekulu Amatanga, 4/3 to 6/ ngedazine

E-BOFOLO (May 8).

Inkuni, 6/9 to 12/3 ngeflara Amaqanda, 2/3 to 3/1 ngedazini Ibotolo, 2/ to 2/5 ngeponti Umbona, 12/4 ngekulu Ihabile, 3/ to 6/ ngekulu Itaptie, 3/3 to 3/9 ngenxowa

E-RINI (May 8).

Ibotolo, 2/9 to 3/ ngeponti Irasi, 11/3 to 14/3 ngenxowa Ibran, 4/ to 5/5 ngenxowa Amaqanda, 2/3 to 3/1 ngedazini Ihabile, 4/6 ngekulu Ikalika, 1/4 to 1/6 ngenxowa Umgubo, 22/3 to 25/ ngenxowa Umbona, 23/ to 24/ ngenxowa Ihabile, 19/ ngenxowa Itapile, 6/6 to 12/6 ngenxowa Amatanga, 3/6 to 5/6 ngedaz ni Inkuni, 14/ to 25/ ngeflara

I-Bala Le Cricket.

PORT ELIZABETH.

FEAR NOT C.C. VS. ETHIOPIAN C.C.

Kwi *Mvo ze* 1st December 1884, nabali- selwa ngu " Mtandi we Cricket," ngoko- yiswa kwe Fear Not yi Ethiopian. Sati noko seva into embi ukuba soyisiwe, se- va ubuhlungu ngakumbi sakubona uku- qayisa kwama Tiyopiya, lati Iona izwi lokuba aye gushelwe imbokotwe ngama Fear Not lafuna ukubanga umoya ombi. Hayi sayitiba impi entsha, sati inayinga- ngxami asiyiyo ngqalo ukuti **inkunzana** esuselayo ike idale iziganeko. Sayekake. Ngeloxeshake kwakuxa kuvulwa le season. Site sakuyimema i-Tiyopiya kamva ayake itsho ukuba mayidlale nento eya- zikupa ngenanikazi eliyi 30 runs, yati kanye ukuze idlale nati **makudlalelwe** into nokuba yibola. Site hayi apo kuba imidlalo enjalo inobubi pakati. Kute kupi kwafuneka ukuba kudlalwe nama Ngesi, yabe i Fear Not imaxesha mabini imana idlala namanene Amangesi e Cra- dock Place, iwoyisa. Siwavenile ke tina Amangesi Fear Not, sawuhlaba umkosi kwi Tiyopiya, yavuma yangenisa isixe- nxe, saxola kungenisa isine ngokunqena ukuyitunuka. Niyazike ukuba yoyiswa imidaka ngokumdaka nge 21 March. Ibola ekwafuneka ukuba itengwe ngokuti abadlali barole Is. emnye kwavunye- Iwana ukuba kuze kudlalelwe yona kamva. Kudlaliwe nge 11 April 1885. Kungene i Fear Not kuqala, yenza 78. Kwa- ngena i Tiyopiya, yenza 47, apela amangeno okuqala kunye nokutshona kwe gala, wati umntu—*next Saturday!* Ufiki- le u Mgqibelo 18th April yangena kanja- lo i Fear Not yema ne 30. Ingene i Ethiopian yenza 30, kusasele one wicket to fall. Ute umntu kuhlwile! Lo wicket inye yowa ngozo. "Yinile! lomfo wase Tiyopiya wenzani?" Batsho ababoneli macala onke. Hayi, sayeka. Ufikile u Mgqibelo wesitatu (25 April). Zawa intonga nqina ngebola yesitatu kungenziwa- nga nanye. Alicimekanga ihlazo ebelifu- na ukucinywa yi Capt. ye Ethiopian nge inning ipela kuba kuzozombini i innings abafikanga kwi 78 ye Fear Not, bapele kwi 77. Zingalipina icala imbokotwe namhla? Naso i score:—

FEAR NOT C. C.

FIRST INNINGS.

R. Siyolo, b Bopi 0
J. April, b Pezisa ..... fi
T. Klaas, b Bopi 5
S. Boyce, b 2
F. Makwena, b Ross ..... (i
A. Ngcozajc Morley b Bopi ... 4 W. Swartbooi, b Bopi 18
J. Notyoda. b Ross 17
M. Foley, Capt. not out 3
J. Radasi. b Bopi 1
P. Rwexu, b Ross 2
Extras 19

Total 78

SECOND INNINGS.

R. Siyolo, c Xiniwe b Pezisa ... 2 J. April, b Ross 3
T. Klaas, run out 5
A. Ngcoza. run out 3
M. Foley Capt.. b Pezisa 4
B. Swartbooi, run out 0
F. Makwena, b Pezisa 0
J. Radas', b Ross 0
P. Rwexu, b „ 2
J. William, not out 0
J. Mpindwa, b Ross 0
Extras ..... H

Total 13
78

Grand Total 193

ETHIOPIAN C. C.

FIRST INNINGS.

A. Ma hope, b Foley 11
F. Nyoka, b Swartbooi ... 0
H. Pezisa, b Foley 0
J. Mdana. b Foley..... ... 8
I). Nqhina, h Swartbooi 1
A. Ross, b Foley 0
R. Christian, c Radasi b Swartbooi 1 P. Xiniwe, <'apt., b Foley ... 7 J. Morley, b Foies 0
C. Bopi, not out 8
W. Mazantsi, run out 1
Extras 10

Total 47

SECOND INNINGS.

C. Bopi, run out 4
J. Mdana, b Foley..... 3
F. Nyoka, b Swartbooi 7
W. Mazants', c Siyolo b Folej' ... 0 A. Mabope, b Foley 1
R. Christian, b..... 3
A. Ross, b 0
H. Pezisa, c Swartbooi b Foley... 2 P. Xiniwe, Capt., not out..... 5
J. Morley, lbw 0
D. Nqhina, b Foley 1
Extras 4

Total 30
47

Grand Total 77

LOVEDALE IN 1884.

IT will, we think, surprise no one in these distracted times that the report of this great Institution for last year should begin with the words that "in some departments " there is a marked advance, in "others as marked a falling off." The advance, it is reported, appears in the Educational department, and, as was to be expected, the falling off is in the Industrial department where the present business depression has made its baneful influence felt. It must be gratifying, however, to the authorities of the Institution, and cannot but be satisfactory to the friends and w'ell-wishers of mission work among our people, that whatever causes of disappointment there may be in the results educationally and industrially, these are more than counterbalanced by spiritual results which are the crowning end of all missionary efforts. Of these results the report states " the "year has undoubtedly been more " than unusually productive." Those who, like ourselves, have been trained to count all material results as of less value than manifestations of moral and spiritual activities, will surely regard the past year as having been a successful one for Lovedale. And Dr. STEWART and his co-workers may, therefore, take courage and proceed. This being our view, then, we may with freedom discharge our public duty with respect to the general statements of the report, and we trust our remarks will not be misconstrued into the assaults of the **enemy**.

With the statements of the main features of the year's work as the basis, the report at once plunges into " the question of Native education, ' and under this heading contributions during the year on this subject by natives are noticed. Dr. STEWART brings to the consideration of the question a broad practical view, to which no reasonable native, we venture to say, will take exception. " There is a view or feeling," the Doctor observes, " growing among a "portion of the educated Natives " themselves, and who say: ' The " ' education at present given is not "'high enough or wide enough.' They " ask," we are told, " whether " their teachers or missionaries for " example did not enjoy a college or " university training at home, and " whether that has not been a **great**

" advantage to them. They say : "'Give us the same advantages "'here.'" Everybody is bound to be struck by the school-boy simplicity of this demand. And Dr. STEWART well reminds these unsophisticated *alumni* that "they " forget that such an education falls " to the lot of but very few even in " Europe, and still fewer in South " Africa, and that the real question " is—not what is best for the " special few ? but—what is best " for the many ?" W^e are very pleased to hear Dr. STEWART'S admission that " for the special few " who shew ability, perseverance, " and moral strength, we are but " too glad to make special provision. " And for those who have means, " and choose to pay, the highest " education the Colony affords, is " open *without distinction of colour."* The italics are our own, and it is necessary our people should note the italicized expression for we believe there is a general impression that colour has had no small weight in the discussion of these matters last year. And we rejoice that so far as Lovedale is concerned Dr. STEWART has spoken with no uncertain sound on this question of drawing the line at mere colour. This phase of the educational controversy is closed with the statement of tho end of the ordinary Lovedale curriculum which aims at preparing " for the Teachers' Honours Examination." Those totally opposed to any school education of Natives, and who still affect to be anxious for their improvement by advocating their training in industrial pursuits, are disposed of in the brief but sensible sentences that " intelligent